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THE BURMA NEWS

OCTOBER, 1934

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

CONVENTION—TOUNGOO

At last the Burmans and Karens have decided to lay no restrictions, but to entertain all and any who will come to the Convention. We are glad that they have come to this decision as we did not like the idea of limiting the attendance.

Now, as plans are, the Convention begins with morning prayer meetings in the various languages at different centers, on Saturday, October 27, and lasts till Sunday evening, October 28. There will be the racial conferences on Thursday and Friday and on Friday night the Pre-convention concert at the Paku Karen High School. All Sgaw Karen meetings will be held at the same place, Pwo Karen meetings will be held at the Bunker School and Burmese meetings at the Bixby School. If there are Chin and Indian meetings we will arrange for them when the time comes, but it is intended that the Chin gathering will meet at the Bunker School.

On Sunday, from 10: 00 to 12: 00, will be the C. E. rally and in the afternoon from 2: 00 to 4: 00 will be their business meeting. During the interim the Endeavourers are expecting to serve tiffin to all who attend the meeting. Their meetings will at the Bunker School.

Annual sermons in all languages except English will be preached on Sunday morning at 7: 00 o'clock. The English sermon will be preached by Mr. Weeks at the evening session, the last session of the Convention, from 6: 00 to 7: 30, at the Paku Karen High School.

It is likely that many will arrive Wednesday evening for the racial conferences. If so prayer meetings will likely be held that evening.

Lewis B. Rogers.

THE
BURMA NEWS

H. W. SMITH, *Editor.*

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Our Burman Staff

I have been requested to give to the Mission through the NEWS the summary of a recent review of the *General Board* work and staff. I do so with few explanatory notes.

1. The review chiefly concerns the evangelistic staff for the fifteen Burman stations.

2. The following five Burman schools are not taken into consideration: the Seminary, Agricultural School, Judson Boys' School, Cushing High School, and Kelly High School. It is understood that each of these institutions is a full-time job in itself without a field in addition.

3. I have not taken either Mr. Dyer or Mr. Hanna into the count though both are making a most valuable contribution to the Burman work, but I do not consider that we are at liberty to transfer either one to full station work.

4. The Mission Conference has voted that Mr. Josif should come back to the position of Educational Secretary, and he is preparing in America for this new task. Therefore, he is dropped out of the number of missionaries giving full time to the evangelistic work.

With these few comments the situation is as follows:—

Burman Mission stations	..	15
Now vacant ..	..	8
		7
Last termers serving	..	4
		3
Possible transfer ..	..	1
		2
Returning from furlough	..	2
		4

This means that after another five years the prospects are that we shall only have four of our present staff (on the field and on furlough) left. And one of these will doubtless be drafted for the Seminary. What is the likelihood that within the next five years this staff can possibly be recruited from America? What are the possibilities of recruiting these positions here on the field? This is a need which calls for our most earnest prayer and most careful study. Burmese work is our major task for Missions. Burma will never be evangelized until the Burman people are evangelized. This will never be done except by the Burmans themselves. One may say it has become almost too delicate, complicated and difficult a task for any new and inexperienced missionary designated to station work. It is a task that calls for experience and understanding. Let us continually seek God's blessing and guidance in this our major task in Burma.

Field Secretary.

Varied Activities in Mandalay

For the fourth time we have conducted a Daily Vacation Bible School is Aungbinle village, and it was by far the best one yet. Having used the book courses for three successive years we felt the need of new material. The teachers worked out their own courses and having put themselves into the planning of them, taught them with the greatest enthusiasm. The children responded with such splendid co-operation and put some very thoughtful questions to their teachers. As for the parents, there are five or six families who are our loyal supporters and definitely interested in the Gospel message.

Water has always been scarce in this village. But through the love-gift of a teacher in our Girls' School here we now have a splendid new well on the mission compound, which is on the site of the old prison. It is sixty feet deep, and is giving an abundant supply of sweet clear water. The well-diggers say it will never go dry. On September 8, our Women's Society met at Aungbinle. About forty were present. At the conclusion of the service we went out and surrounded the well and by prayer gave thanks to God for this beautiful gift and for the abundant supply of water and sought God's blessing and help in the use of it. Then we sang together "Praise Him. Praise Him." The pastor, U Tha Din, pronounced the benediction.

Our women are helping in the making of jackets for the Cold Season and for Christmas. The cloth came in White Cross boxes from home. And so the East and the West are joining together in this service of love to the very poor.

This month the Girl-guides and Blue-birds of Mandalay had a rally and bon-fire on the lawn of the Commissioner's House. We have eighteen Blue-birds in our Vernacular school. Eight of these were enrolled at this Rally. The children were thrilled with the celebration — it being their first. Thanks to the help of two students from Kelly High our Wolf Cubs number twenty-three. The boys have such grand times at their meetings.

Besides these two groups which meet on Fridays there is also a group of non-school children from the quarter who have a games period. Thanks to the gift of a ten-year-old cousin and her friends who were sorry for the Burmese children who had to play out in the hot sun, a lovely new play-shed has been finished to take the place of the one which the wind blew down last February.

Our Sunday schools number seven now. One meets in the chapel on our compound, three in quarters of the city nearby, one in the Fort among army children of nine different races, and two in villages. These last meet every two weeks. The Bible women love these times; the children surely do; and as for the grown people, they can't stay away.

How many times I thank God for the splendid group with whom it is my privilege to work, their willingness to meet the challenges which come and their consecration and joy in service! We have called our compound "The Gate of Love" not because we feel worthy of that name but because we have set it as our standard to show forth God's love to others and to seek to bring them into the acceptance of His eternal love and salvation through belief in Him.

Marian H. Reifsneider.

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Kutkai Bible School

The month of September will long be remembered for three very important events. The first of these is that in the middle of the month the carpenter drove his last nail into the house. For six months I have been

dodging carpenters, masons and coolies trying to find a foothold in the house. But like Noah's dove was doomed to disappointment. No sooner did I get ready to settle my boxes than some one came and said they had to do just a little more, and I had to move again. But now the whole house stands at my disposal. I can unpack my boxes and trunks and not be compelled to go through most of them every time I need some article. If you want to see a fine stone bungalow with three fireplaces come to Kutkai.

The next event was the baptismal service which took place earlier in the month. The pupils from the Bible school brought in twenty-two men and women from the villages which they had been serving at weekends; to these were added six others from Kutkai, so that in all twenty-eight came before the church and were accepted and baptised in a stream which flows hard by the church at Kutkai. It was a very joyful day for all of us.

The third and last happy event was the examination of the Bible school, two days of written examinations and two oral. The man from Hpimaw who came farthest stood highest with 95 per cent; next to him came a man from Namhkam with 93·6 per cent and next to him a woman from Namhkam with 93·2 per cent.

There were two failures, one due to late arrival, the other had never attended school before. However, he got more out of the course than I had expected, so will be better equipped to serve His Master and His people.

Geo. J. Geis.

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Thra Ba Te

From the first of October, Thra Ba Te has given up all salary, having faith that the Lord will supply all needful things. He has been in Bassein for a Bible Class, and is now assisting in a similar one in Henzada. He is planning to make a tour of the Kachin Hills in the vicinity of Myitkyina during the hot season. In the meantime he is open to engagements where he can be of service.

Thra Shwe Ba writes to him — "Let me again express my grateful appreciation of your willing and helpful services rendered to us at our annual Bible Class, which had a record attendance of 203 at Myaungmya. Nearly every one of them spoke to me of the wonderful message you have so kindly given. It will, I am sure, remain long in their hearts and inspire them to become better Christians and live more abundant lives for the Master."

Let us remember Thra Ba Te and his work in our prayers.

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Myitkyina—Kachin

Since the Dudrows went on furlough, I have spent about half my time in Myitkyina. I usually find enough to do in the station to keep me busy and wonder how they can do without me, but they get on famously. Sicknesses such as measles are saved up till I come to take care of the patients and as soon as I go everybody is well.

September was one grand and glorious month, the best I have had. H. W. promised me he would take his month's holiday in Myitkyina this year, and so we started on the third, arriving two days later. We visited two villages, had a visit from the new Commissioner, Mr. Grant, settled a number of Kachin problems and carried on a well-attended Workers' Bible Class.

For the latter, we had a full program and an interesting one. Mr. Dudley very kindly let us have Thra San Po Thin to act as our song leader and he was with us the full ten days originally planned. We had some new song leaflets with twelve songs and choruses printed. It was

not long before San Po Thin read the numbers off in Kachin. He was a great help in taking care of the youngsters who came in spite of my sending word and telling people that there would not be a sayama and not to send the children. This all too-short period is intended for pastors, preachers, teachers, and elders and is not a S. S. picnic, to my way of thinking. The children have their show in the D. V. B. S. after the Association meetings.

H.W. had an interesting time teaching the Life of Paul to the evangelistic workers, while I had the school teachers and gave outline studies in the Life of Christ from the four gospels in a simple harmony as arranged by Grace Saxe. Had prepared study sheets so they had something to carry away with them. We could not do much more than point out how to get at the way of really studying these gospels. The actual work they must do at home.

We also had joint meetings with talks by various leaders on various subjects and then discussion groups. Some more problems were settled in these discussion meetings and they all decided to adopt the same policy re certain church situations; so we will not have the Karen pastors doing one way and the Kachins another.

Then San Po Thin arranged two concerts, one each Saturday night. There was an enthusiastic response to these. The second time we had the pipers from the Western Battalion with us who gave several much appreciated selections. These were Ghurkas, not Kachins.

Mr. Geis arrived on the 28th and Mr. Smith left on the 29th. That day we had our Elders meeting followed immediately by a meeting of an Ordination Council called to examine two candidates for Ordination. This combined meeting lasted from 10 a.m. till 5 p.m. with tea served at noon. Both men were accepted.

Sunday was the great day of the Feast. Seven men and two women from the "Hpyendap" presented themselves for baptism at the early morning meeting. They were accepted and baptized in the river. It was a beautiful scene. Then at 10:30 we met again for worship and ordination followed by the Lord's supper. It was an eventful day and we were drawn close to our Lord and Master. Mr. Geis preached a sermon, on "Service and Ministry," that the two newly ordained men should never forget.

This year the time for meetings coincided with a period of lectures and demonstrations on physical training given by one of the physical training directors from Lower Burma. All our teachers had to attend those as well. But the only thing they missed of our program was the early morning meeting.

Mr. Ah Pan paid us a surprise visit Sunday. He took the Sunday night meeting and gave a fine message.

On Monday morning San Po Thin and Ah Pan left. As they had been our guests and very pleasant ones, we hated to see them go. Mr. Geis stayed two days longer and taught the parables of Jesus at the morning session to all who were still on hand. On Wednesday he too departed and the Mission House is once more a rather lonely place.

A letter from the Dudrows speaks of their happy household being settled in Doane Cottage in Granville and all but mother and Donald going to school. Mr. D. expects to finish his college work by '36 and is planning to stay home till then. The fewer missionaries we have left the longer they are kept home. Perhaps that is the Board's method of "helping People to Grow."

Hulda K. Smith.

"God fills the soul, that it may pour the fullness on another heart."

Letters

Dear Burma News,

I don't know why all the Assam missionaries stopped writing! You see I have not exactly stopped, even yet.

Iowa was so hot this summer with temperature of 100° and 110° above that I fled to N. Dakota and Minnesota.

It is now six years since I left Assam for good, and I am among the worldly people of this country continually as I travel on deputation work. I am quite disillusioned regarding Americans as a whole. During my thirty-six years in Assam I took and read American papers (so I would not get the brain-rot) and the impression I got from reading was that all the people of my native land were going to High School and College, and that when I should retire I could not possibly teach anyone. My! Oh my! It is plain that I am needed in this country to show these people a thing or two! They do not know God, or the Bible, and their hearts are darkness itself.

Many church members are weak. Their spiritual being has gone flat. So they are without purpose and have missed their chance of getting strength from the heaven side by indulging in worldliness.

However, there are whole churches whose members and pastors walk in the Spirit. To these we must look for putting a strong hand to the foreign mission work.

God bless them and multiply them and give them power!

John Firth.

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Extract from letter from Mr. Dudrow

I am especially happy to be able at this time to enter into the life of the youth of this land. I shall be a student as the others. We have had the opportunity of having several in our home already. Professors have called and we have become acquainted with Dr. Shaw, president of the college and of the Northern Baptist Convention. He is a fine man.....Others here are just as fine. I was pledged into the Lambda Chi Fraternity last month and hope to enter into the lives of these fraternity men. Made good grades this summer. Education, A. Sociology, A. Zoology, B. School opens next week and I shall be pretty busy. Have spoken nearly every Sunday since being in America. Next Sunday I drive to a place ninety miles from here to speak. We bought a Ford V-8 which has served us well. Speaking of missions and giving: men are more critical these days. They will give if they feel it is worthwhile. I do not think Re-thinking Missions has done much good. But it has caused men to question, and it is up to us missionaries to show that we are worth our salt — that lives are being changed — that the power of the gospel is still able to bring men to God — that we recognize other religions, but though much good may be in them, without Christ they are lacking. It is Christ we must emphasize. People are interested in hearing of adventure....not physical but spiritual adventure. They are not interested so much in hardship. We need not tell them it is a sacrifice to be in the mission field. I have said many times, "We don't want your pity. We are happy to be there. If we were not we would look for another job." We have hardships to overcome in Burma, but so do the people of America. We there and they here. But all because of the love of Christ.....We think and pray for you and for our Kachins. We are thinking of the day when we shall arrive in Myitkyina. We are mighty glad to be here but we shall be happier to be there.

Dammaletyone

The Delta is a wonderful place. The teeming population — Chinese, Indians, Karens and Burmans — how they jostle you in the streets of the cities. And the waterways everywhere are like a huge Venice. Of course man is improving on this conglomeration of waterways by a canal here and there.

Then there are the missions where one got a royal welcome because he was of the cloth (perhaps pinni would be a better term). The people were kind enough in eight out-of-the-way places to turn out and listen to a stranger, I was about to say. But it is wonderful how many old friends one finds scattered all over Burma. I was told there was one Christian at Bogale. Thirty turned out. At Myaungmya Pwo Karens united with the Burmans in a morning service. Missionaries and native brethren were kindness personified in hospitality extended in the interests of the Dammaletyone.

Our son, Lieu. H. H. Dudley is transferred from Fort Warren to Honolulu.

Howard E Dudley.

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Morton Lane—Moulmein

Back home and oh so happy to be at work again after my enforced vacation! I have tried to learn all the lessons God intended me to learn by this experience. I know better than before the "peace that passeth understanding." My heart is full of thanksgiving that He had me on His heart — a translation of "He careth for you." 1 Peter 5:7. Many of His promises mean much more to me now, and I could write by them T. & P. (Tested and Proved) as an old woman once did. I was much helped by letters from friends all over Burma assuring me that they were praying individually and in groups. I want to thank also those who came to see me at the Rangoon General Hospital and Mission Guest House. Their visits made the time pass more quickly. More than 147 different individuals came to see me, representing many races and several denominations. In Maymyo the missionaries and former pupils of Morton Lane made my convalescent days happy, so that I could bear the "school-sickness" which increased as my strength came back! After my stay there, I stopped six hours in Mandalay, eight days in Taunggyi, two days in Toungoo and four days in Rangoon, enjoying greatly the fellowship with fellow missionaries and former teachers and pupils in each place. A Praise service in the Burman mission house in Toungoo was well-attended by friends of many races.

On Saturday, the 28th of September,I reached home and had a hearty welcome. There was a lovely Burmese Praise service that evening in our home for the women of the church, our staff, and Christian girls of our High School and Normal. Two days later the whole school gave a birthday concert for me, and we had a jolly staff swimming picnic in the late afternoon. You can easily understand why I said that it was my happiest birthday since I arrived in Burma almost nineteen years ago. My heart is just overflowing with gratitude to God for answered prayer, and to Miss Lutter and the teachers for the wonderful way they carried extra burdens and met various emergencies which arose while I was away. Here is an old English verse which I found recently.

"To talk with God no breath is lost.
Talk on!
To walk with God no strength is lost. Walk on!
To toil with God no time is lost.
Toil on!
Little is much, if God is in it;
Man's busiest day not worth God's minute.

Much is little everywhere,
If God the business does not share.
So, work with God — then nothing's lost;
Who works with Him does best and most."

Mildred A. Mosier.

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Rural Reconstruction Outside Pyinmana

It will be of interest to learn what rural reconstruction work is going on outside our own Mission in Burma. At the Burma Christian Council meeting last July we had interesting reports from a number of these centres.

The Kyauktaga Grant is a private estate of about 30,000 acres of paddy land at the northern end of the Pegu District, on which live about 20,000 people most of whom are Indians. The managing director, Captain Rivers, was formerly in the British army and is keenly interested in the welfare of his tenants. He believes the success of the Grant depends on personal contact and visits every village, and if any tenant has any grievance he can see the director any afternoon in his office. There is also a European manager who with his wife takes a paternal interest in the tenants. The management accepts rent and the repayment of loans in paddy and the price was fixed at Rs. 60 per hundred baskets last year while the local market rate was only Rs. 44. Formerly the tenants were robbed by money lenders who took up to 50 per cent compound interest. Now a bank is located on the Grant where the tenants can get agricultural loans at 12 per cent. Large sums of money have been saved by eliminating legal expenses and settling differences at the Grant office. Attempts are being made to encourage diversified farming so that the tenants shall supply more of their own needs. Two Karen boys who graduated from the Pyinmana Agricultural School have settled on the Grant and are demonstrating how diversified farming can be more profitable.

The American Methodist Mission at Thongwa has introduced considerable vocational work into their A. V. middle school giving it a rural bias. Practical work is carried on in carpentry, basket making, weaving, vegetable gardening and poultry rearing, and some paddy is grown also. The boys make deck chairs, wheel barrows, picture frames and parts of weaving machines. The girls weave towed stuffs, table cloths and napkins and do their own sewing. The boys run a farm of seven acres, and the girls help in transplanting and in the feeding of poultry. The garden produces the vegetables required by the boarders.

The S. P. G. Anglican Mission is stressing its rural work in two places of special interest. At Chaungwa, in the delta, they have started a new Christian village on a former grazing ground. Their vernacular normal training school from Kemmendine has been transferred to this place. Gardening and the rearing of pigs and poultry is carried on. Several co-operative credit societies started by the Christians have been working successfully for many years in this vicinity.

At the village of Kappali, in the vicinity of Shwegun on the Salween river, Rev. George West has started a rather unique type of rural work among the Karens. He lives in the village in the native type of house and by daily contact with the small group of people over a period of years is making a deep impression on their lives. The devotional side of religion is stressed and there is daily worship in the village chapel. Intimate friendly relations are established with Christians and non-Christians. A unique co-operative society has been started in which the members put in shares of paddy instead

of money and lend it out to those who need it, and it is repaid with interest in paddy. Work is also being done for the health of the village and in gardening and general agriculture. The growing of arrowroot appears to offer remunerative employment as orders have been received from India for all they can produce.

The aim is to make the village a self-supporting and self sustaining Christian centre. Mr. West is willing to stay in the village for ten years if necessary till this is done. Then he hopes to move to another village five or ten miles away and thus continue till a chain of such villages is formed across the district which are near enough to each other to give mutual support and encouragement. The mission feels this is a good way to try out the practice of the Pauline missionary method in Burma and establish rural self-supporting churches.

Brayton C. Case.

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Judson College

At this writing, everything here is quiet with the busy work of Examination. The students are trying hard to show their best in the series of term final examinations that are being held this week.

Before this reaches you, most of them will have returned to their homes for the October vacation. I am sure that both you and they will want them to re-establish their contacts of helpful service with their own people. That is a way of keeping them interested in their own district as well as aiding them to help their own people.

Mr. Greenwood of the Physics Department is leaving for England this month at the termination of his contract. We wish him a happy settlement in his new work. Miss Shivers of the Chemistry Department is also leaving on furlough. We wish her a happy and profitable furlough. The going of these two senior Science lecturers will make us rather short handed on the Science side, in view of our record college enrolment. A bright side of the picture is that we are expecting the return of Mr. Hendershot to the History Department early in October.

The schools which have contributed to our large enrolment this year are well scattered over the province. Below is a list of those that have sent four or more. We wish that all mission schools were included in this list. No doubt the managers of these schools not listed are definitely planning and encouraging students to come to us after High School. We hope that they may be well up in the list next year.

High School	*Number in Judson College*
Cushing, Rangoon	20
Morton Lane, Moulmein	14
Judson Boys' Moulmein	12
Nichols Sgaw Karen, Bassein	12
Government A. V., Prome	11
A. B. M. Karen, Henzada	11
A. B. M. Karen, Tharrawaddy	11
Kemmendine Girls', Rangoon	11
A. B. M. Karen, Toungoo	9
Baptist English, Rangoon	8
A. B. M., Pyinmana	8
A. B. M. Girls', Mandalay	8
A. B. M. Karen, Moulmein	7
Pwo Karen, Bassein	7
M. E. Burmese Girls', Rangoon	7
Government English, Maymyo	6
St. Luke's, Toungoo	6
Government, Pyapon	6
M. E. Burmese Boys', Rangoon	6
Baptist English Girls', Moulmein	6
A. B. M., Taunggyi	5
Pegu Karen, Rangoon	5
Bengal Academy, Rangoon	4
Government A. V., Maymyo	4
A. B. M. Burmese, Henzada	4
Government A. V., Myaungmya	4
Government A. V., Insein	4
Diocesan Girls', Rangoon	4

Shwegyin—Karen

Shwegyin seems to be unusually pretty this rains. There has been more sunshine, while at the same time the rains have been about the same proportion as in former years. This seems to be the nature of the people this year, more sunshine in their lives. At least the people seem more contented and understand the times better than the preceding years. Our work has been maintained in spite of the fact that money has been scarcer than the proverbial hen's teeth. When paddy was down to Rs. 28 for 100 baskets most of the paddy was sold. One or two villages held on to their paddy and are selling now at about Rs. 80. Villages along the rivers which stored their paddy are receiving great benefits now. But this is not characteristic of all the villages. This increase in paddy prices will not be felt in the churches unless the price of paddy is up in December.

During the past few months we have made a number of fruitful contacts. One of these was with a Buddhist priest. He came to me suffering with cold and asked for a blanket. I gave him twelve annas for a cooly blanket. He took the money and went to a wealthy layman and asked the layman to buy a cooly blanket for him. The layman found out that I had given the money and he took the money but gave the priest a much better blanket. The priest came to Mrs. Klein and me and had us hold one side of the blanket while he held the other side and recited a Pali prayer of blessing on us. Some time ago, I received some very nice mangoes from this priest and I in turn gave him a few Taunggyi potatoes. Shwegyin is a very strong Buddhist center and we welcome these contacts. People from across the river have come several times. The people of the village from which I got the twin babies that Mrs. Klein is caring for have come several times and I have been able to tell them about the great lover of children. Yesterday a number of women and men came. They are so happy. What a contrast between them and the women Naw Hla Sein was able to help when her time came. Twins were born. A week later one of the babies died and the living child was given to a Burmese "horse doctor" because he knew all about babies and their feeding. In the latter case the people did not want anything to do with the babe, while in the case of the orphans that Mrs. Klein is caring for matters were different. The whole village is intensely interested. People will come a long distance to see the babes.

During the past month, we have seen a type of religion that is very challenging and heart-warming. It is like the breath of spring going through the dark, musty parlors and the rooms shut off for the winter because it was too costly to heat them up. Perhaps you don't get the figure. Remember, back on the farm, how the front sitting room and the parlor with the horse-hair furniture never had the window curtains raised; neither were the doors opened during the winter. I remember, those were the rooms shut off for respectability's sake. Grandfather's picture and all the family treasures and relics were neatly arranged in those rooms. The big family Bible that weighed twenty pounds lay on the center table, but was never used. Well, this type of religion is concerned with opening up the archives of the heart. Shall I call it heart-archeology? It is surprizing what things you do not want to find, come to light. A person finds what he does not want to find, but gets what is good for him. Digging around with the Master Digger is costly to self-esteem. I found all the rules for digging are old, well-tried, Biblical and consequently sane. They are in the Bible. I objected to the

modern terms used in connection with the rules, but the results are the same as those I discovered for myself when I surrendered to Jesus Christ in April 29th, 1912. That is far back. I remember the term "surrender" was used then and the song, "I Surrender All," built upon the term had a great effect on me. For weeks I resisted and objected to the fact that I must surrender and all the weeks of my fight against the Holy Spirit made me more miserable. This all happened in a German speaking church that had derived much of its theology from the Moravian origins. These people were very positive that the Holy Spirit had a great deal to do with conversion, and conversion meant surrender. They believed also that the Holy Spirit came with power at conversion and could come with refreshings as often as the believer desired Him. Well! This has been a time of refreshing. It is very much like the experience an old Karen man at Don Yan described to me as I got him to tell of his experience when he became a Christian. He said, "It is as if I had a pot of cold water. This I put on the cooking place; then I placed some lighted sticks under the pot. The pot got warm, and then the water got warm and warmer. It began to stir and move and then to bubble and to fill the whole pot with its boiling, and the first thing I knew the lid of the pot kept going up and down and I listened — the pot and the water and the fire made a song." Which one made the song he did not know, but the fact was there was music coming from the pot. A conversion and a refilling of the Holy Spirit will make a new song. God calls for a conversion, a reconsecration, a surrender and a refilling. You can chose your own terminology, but you must have all this on God's terms and the Bible directions. What real saint of God would dare to say he could get along with one filling? The facts of life are against such a thing.

The last few weeks I have been checking up on the Karen Endowments. These go back to the early 1900's. It is surprizing indeed, to see with what care the Karen treasurer has kept these funds. Especially when we know what great pressure is brought upon treasurers to make a loan of funds within their hands. The great problem facing us as missionaries among Karens is to devise some way to get across to the people the necessity of protecting their treasurers. We have taught honesty as a theory but we have done very little in helping the treasurers avoid the pitfalls that beset them at the hands of well-meaning friends. I believe this is one of our next big pieces of work. Incidentally, this will help us give direction to all the village or Christian Church funds that are being used to make loans like the co-operative society loans. The task is staggering. I am happy indeed that I found the treasurer's records kept so intelligently and that he could account for his money. One item was very amusing. Karens give memorial gifts toward various funds in memory of a departed member of the family or a relative. One man gave four annas in memory of his wife. This is the smallest gift on record. A person hardly wants to think that nine cents is all the appreciation he had for his wife. The man has since left the Christian fold, I understand.

C. L. Klein.

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Arrived

On October 2, from home via Singapore by the S.S. *Khandala,* Mr. C. E. Hendershot — returning to work at Judson College.

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Death

We extend our sympathy to Mrs. Strait in the loss of her mother who died October 4. News just received by cable.

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Sailed

On September 27, by S.S. *Karapara,* Miss M. E. Shivers for home via Singapore.

Dammaletyone Magazine

In connection with the Dammaletyone Bicycle Competition, a SPECIAL OFFER is hereby made, by which any pupil in a school not above the Tenth Standard, who secures *one hundred and twenty-five new paid Subscriptions* to the Magazine, will receive a Hercules bicycle as a premium.

This offer, however, is subject to the following conditions:—

Only pupils in school up to and including the Tenth Standard, are eligible; college students are not included.

Only *new* Subscriptions will be accepted for this SPECIAL OFFER; renewals of subscriptions are not acceptable for the SPECIAL OFFER.

Those who are working in GROUPS for subscriptions, are not eligible for this SPECIAL OFFER. The 125 subscriptions must be secured by one individual, and he must submit a certificate from the Head of his school, to this effect.

This SPECIAL OFFER holds good until the first of January, 1935; *but* a pupil who turns in 125 new, prepaid subscriptions, will *not* have to wait until the first of January for the bicycle. According to this SPECIAL OFFER a bicycle will be shipped to him as soon as his lists of names and addresses together with the payment of money for these subscriptions can be receipted and acknowledged.

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Please Note

All those who are working for subscriptions, either in the General Competition, or under the terms of this SPECIAL OFFER, are required to report subscriptions in lots of not more than ten at a time. Every time that they secure ten subscriptions, they are to send the names and addresses together with payment of Ten Rupees for these subscriptions, to the American Baptist Mission Press, Rangoon.

A. C. Hanna,
Editor,
Dammaletyone.

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Early Reservation Please

There are two small bungalows in Mogok, available for use during the hot season. Every year there are inquiries from non-missionaries in Lower Burma, about places here for rent during the hot season, so that unless we hear in good time from missionaries about renting these bungalows, we shall probably let them to others. Both of these bungalows have been improved very considerably of late. The bungalow built by Miss Parrott is the newer, and has more furniture in it than the other, but the other house is slightly larger. Our missionary friends who occupied the Parrott bungalow last season, found that the rain and sun beat in upon them through the mat walls. In order to make the house really comfortable, I have doubled the mat walling on the sunny side, but, what was much more of an undertaking than that, I have built a pent roof around three sides of the house, so as to keep the rain from beating in, and also to provide shelter from the heat of the sun. Electric lighting is available in this newer house. Both houses are provided with water piped into the compound. They are situated not too far from the bazaar for convenience, and yet near the edge of town. A wooded ridge runs along behind the houses, and a short walk brings you right into the forest. A low rent is asked for these houses, just enough to pay for repairs and improvements. A letter to me will bring information as to rental asked, and any further details.

A. C. Hanna.

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Field Secretary's Travel

Continued from June News Report

1934 July	6 — 8	Pegu
„	13 — 16	Thonze
		Tharrawaddy
Aug.	8 — 15	Moulmein
„	16 — 20	Tavoy
„	21	Moulmein
Sep.	1 }	Maubin
„	30 }	
„	6	Thonze
„	7	Zigon
„	8 — 9	Prome
„	10 — 12	Thayetmyo
„	13 — 14	Thonze
„	18	Thonze
		Tharrawaddy (with Dr. Dodd)
„	21 — 24	Henzada
„	24 — 26	Pyinmana
„	26 — 28	Toungoo

Field Secretary.

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Notice

The Annual Report to Government of the Pyinmana Agricultural School for 1933-34 has been printed and is available for any who may want it.

B. C. Case.

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.

Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"
Mission Treasurer — Miss O. A. Hastings Tel. Address: "Ambaptreas"

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Rev. & Mrs. Vincent Young

Pangwai
Loimwe (P. O. Loimwe)
Rev. J. H. Telford, Ph.D.

(CONTINUED ON BACK PAGE)

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